WATTERSON, JOSEPH V., THE CHAPLAIN AND CIVIL AFFAIRS

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INTRODUCTION

In the teachings and practices of the pagan religions of antiquity patriotism and religion were not separate. War, rather than peace, was thought by many primitive peoples to be the ideal condition. If a people were conquered the gods of the victors were adopted by the conquered, as obviously stronger than their own.[1]

Naturally, then, law has been derived always from religious sources . Slowly, gradually, modifications took place, progressing through history to the time of Augustus, who regarded religion as the very basis of Roman power. The psychological impact of good or evil omens from the gods many times made the difference between victory and defeat. Augustus's view that government and religion are inseparable is a natural step from there.

Contrary to the view of pagan religions, the ideal of the Hebrew prophets and the fervent hope of Christianity and most of the Oriental religions is peace for all mankind, peace founded upon justice born of spiritual insight. In A.D. 313, via the "Edict of Toleration" at Milan, The Christian Church became "licita religio."[2] From that time the Church has had much to say about laws, wars, peace, and, in some cases, politics, as logically part of its responsibility. Through periods of self - conflict and

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[1] N. D. M. Bentwich, RELIGIOUS FOUNDATIONS OF INTERNATIONALISM, (New York: The Bloch Publishing Co., 1959) p. 84

[2] Ibid.

THE CHAPLAIN AND CIVIL AFFAIRS

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PURPOSE: To lay the foundations for the compilation of pamphlets or leaflets suitable for the use of chaplains and other Civil Affairs personnel in areas occupied or supported by our armed forces.

SCOPE: It is the intent of this study to focus upon those elements of background and current practices of the religions of the world that would comprise helpful knowledge for good relations between our own personnel and indigenous people in any area wherein our troops might be stationed as conquerors or allies. In so doing it would seem necessary to present salient points from the backgrounds of the religions of the world, then to arrange the material under headings by countries and/or areas. Finally, significant factors may be pointed out that might well affect better understanding as to certain actions and practices of people indigenous to other lands.

OUTLINE:

INTRODUCTION
PART I: BACKGROUND STUDY OF THE LIVING RELIGIONS
PART II: ARRANGEMENT OF MATERIAL BY COUNTRIES AND AREAS OF THE WORLD
PART III: RAMIFICATIONS PERTINENT TO MILITARY OPERATIONS OR OCCUPATION
CONCLUSION
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persecutions within and without she has maintained that life cannot be separated into cubbyholes labeled "Religion," "Law," "Customs," etc.

It is just along these lines that we get our own feelings that ministers must go where the armed forces go. More, religion is recognized as a basic consideration in all nations. Thus a sense of awareness has arisen that our forces, particularly those of them that deal directly with the people of other lands in time of occupation or resident alliance, need to know something about such a basic force in indigenous life.

Out of this awareness this paper comes, not to fully meet the needs of chaplains with Civil Affairs units, but as a beginning in the direction of a workable handbook for their guidance and the guidance of all those with similar functions. Obviously time and space limitations permit only a start, but it is hoped that this paper will result in further research and be useful in it.

PART I
BACKGROUND STUDY OF THE LIVING RELIGIONS

BUDDHISM

Well known is the legend of the Indian Prince of Gotama who, living in luxury, somehow was kept from knowing about the ills of mortals until grown up. Then, one day brought face to face with illness and death, he was deeply shocked. Of a deeply religious nature, he left his wealth and the waiting throne, determined to find the ~~the~~ reason and the answer for mankind's sufferings. After much wandering and self-denial, he sat one day at the foot of a tree, vowing never to get up therefrom until he found the answer of peace. At dawn the knowledge of the truth rose before him, in mystic but clear form, and he became the "Enlightened One," or Buddha. This is the long-sought state of peace called "nirvana," the extinction of lust, hatred, and error in the heart. For the remainder of his eighty years he preached and taught. The generally accepted date of his death in Ceylon is 544 B.C.

Nothing of his sayings was written until 500 years after his death. Then all that his followers felt that he said, so long orally kept, was written and very carefully preserved. He had not accepted the Hindu formula, "Do good, perform the sacrifices and the rites and you will be reborn."[3] He had sincerely sought but had not found the promised re-birth therein.[3] Now, as the "Buddha," the "Enlightened," he came forth

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[3] S. G. Champion, THE ELEVEN RELIGIONS AND THEIR PROVERBIAL LORE, (New York: E. P. Dutton & Co, Inc., 1945) p. 3.

with a new doctrine. He knew that no existence can be entirely happy, for there are pain, sadness, illness, sorrow, and death. To face this fact realistically is the first great truth of Buddhism. The "Truth of Pain" is the only negative one of the great truths. The positive aspect is expressed in the other three, "The Truth that pain has ascertainable cause, the truth that when the cause is known pain can be made to cease, and the truth of the noble Eight-fold Way."[4] The "Noble Eight-fold Way" leads to cessation of pain, the idea being that pain is caused by craving for, or clinging to, existence itself. Thus moral training was necessary for the disciple as a preliminary, after which there remained the practice of the methods of concentration that would culminate in the realization of the truths. The final achievement, via this process, was to cut off all desire for existence. This was not designed to eliminate the Hindu "Karma," a rather similar goal, but to eliminate the necessity for the individual to continue in "Karma." The Noble Eightfold Way lists right view, right intention, right speech, right action, right livlihood, right effort, right mindfulness, and right concentration. To make all this possible Buddha instituted an order of ascetics, which grew into an elaborate system with elaborate rules known as the "Vinaya," or "Discipline."

The purpose of the ascetic life in Buddhism was not merely a negative one of isolation, but the positive eradication of the three inborn tendencies of man: desire for or indulgence in the physical senses, hatred or ill-will, and ignorance or wrong views about

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[4] Ibid., p. 4.

the nature of things. Thus the Truths were to become known, not by faith, but by the intensity of mystic intuition. This might take more than one lifetime, a small matter of which reincarnation would take ample care. When the Truths are fully known by any individual the blissful state of Nirvana will have been reached and reincarnation will no longer be necessary. This is the "Ultimate Reality," the one permanent and unchanging state. But it is never looked upon as personal, and to this extent Buddhism is atheistic, its gods in need of release equally with all others.[5]

Morality in this system, as in Christianity, is very important. The true path of the ascetic is not merely the wearing of the robes, but the putting aside of evil feelings, desires, and views. In the more positive vein the Monk was to seek the salvation of all others by preaching and teaching, and the moral value of this or any act was dependent upon the motive. The standard of ethical action was raised by the teaching of real universal compassion, non-injury to all creatures, and the forgiveness of enemies.[6]

Buddhism disappeared from India, the land of its birth, gradually after the twelfth century. The reason is not clear. It is known that to some extent it was absorbed into Hinduism by the laity, who still must perform caste obligations. Also there is evidence of degeneration and corruption in the monastic system, making easy way for the violent invasion of Islam, or Mohammedanism.

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[5] Ibid., pp. 4,5.

[6] Ibid.

Presently Buddhism embraces some 520 000 000 people, 420 millions of whom are in China where it found fertile soil approximately 68 A.D. It is still a principal rival in principles dear to Christianity. Originally with moral and ethical similarities, it has adapted further to meet the challenge of missions of all faiths in its own lands. Typical is the adoption by Buddhism in Japan of the tune and most of the words of the familiar children's song:

"Yes, Buddha loves me.
Yes, Buddha loves me!
Yes, Buddha loves me!
The Writings tell me so!"[7]

It can be easily seen that Buddhism's people can see little reason to change from Buddhism to Christianity!

CHRISTIANITY

Christianity is a system of doctrine and teaching and an organization, both worldwide in scope. Much more, it is life, a supernatural life brought into the world in and by Jesus Christ. It is still in the world in His Body, the Church. Its Founder was born into the world near the close of the reign of Augustus, first of the Roman Emperors. His family was a poor family of Nazareth, and He never traveled far from that town.

"Jesus of Nazareth," as He was called, began His ministry by taking up the challenge issued to the people by His own forerunner, John "The Baptist," "Repent! For the Kingdom of Heaven is at hand!"[8] The change of outlook indicated in the word "repent," was

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[7] Overheard by my Japanese secretary, ESC, Japan.

[8] HOLY BIBLE, Mt. 3:1,2,4:17.

urgent, characteristic of the Divine Being Himself. He claimed the right to set aside the teachings of the Old Testament , always on the basis that He was Himself the fulfilment and expansion of all its teachings and practices. In Divine Providence the stage of preparation, as set forth in the Old Testament, was issuing into the stage of completion in Him. He spoke of God as "Father," not only of Himself, but also, by adoption as provided for in Himself, the Father of His followers as well. He often mentioned the Kingdom of Heaven, not as of the earth, but of Heaven, of God. One entering the Kingdom in the spiritual sense was "born again" thereby into the very family of God. He must therefore live as a member of the family of God, in the likeness to His Father. Thus in adjective sense as well as noun sense he is a Christian. The conception of Jesus seems not to have had any political content; it was an ethical and spiritual idea, the actual doing of the will of God.[9]

For a time the early Christian Church remained within Judaism, conforming to its practices and having additional meetings, "from house to house."[10] But conflicts arose, the Jews for the most part rejecting the idea of Jesus as their Messiah. They stirred up intense persecution, forcing the Christians to scatter among the Gentiles. Into the new faith both Jews and gentiles were freely accepted by the manifest approval of God's Spirit, and the "middle wall of partition" was broken down thereby. Thus the Church grew amid persecution and trial.

Growth has continued steadily through nineteen

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[9] Champion, op. cit., p.26; [10] HOLY BIBLE, Acts 2:46.

centuries, though not always numerically. There have been waxings and wanings in numbers, and sometimes schisms and breaches. But there are evidences that the wanings have proven times of re-grouping of forces and re-study of Christianity's position in the world, therefore preparation for new surges of effort and of growth. Even schisms have proven beneficial in that, allowing for differences in the thinking of men, and, increasingly in recent years, exploiting common feelings, two or more groups formed by schism increase the total effort; as the earthworm which, when pulled apart becomes two earthworms rather than one, the branches of the Church move forward. The total number of Christians is unknown, but usually is estimated at approximately 500 000 000. See the table of distribution, appendix hereto, for indication of the world-wide scope of Christianity's influence.

CONFUCIANISM

Confucianism, like Christianity, had its beginnings long before the time of its immediate founder. To this Confucius himself bears witness, in one of his recorded sayings speaking of himself as "A transmittor," not an originator, "one who regards antiquity with trust and affection."[11] In his own mind it was no new religion or ethical code that he gave to the world, "But simply a powerful re-statement of the basic principles of human morality which he believed to have been practiced and applied to the art of government with unexampled success by certain great

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[11] Champion, op. cit., p. 68

rulers of the past."[12]

Confucius lived approximately 551 to 479 B.C. in China. It was a time of intrigue and unrest, with the king practically powerless and saved from extinction only by the lack of coordination between the constantly warring nobility. Confucius favored the ancient system, but was fighting for a lost cause. Though effective while he lived in political matters, soon after his death wars increased in frequency and fierceness until feudalism collapsed and the First Emperor brought the great, restless strength of the country under his sway.

The birth, ancestry, and political career of Confucius are somewhat obscured by legend. For some reason he was exiled in 496. He was followed into exile by a few faithful friends who had caught the potential greatness of the man. It was "No doubt during those lean years that he turned to teaching and gradually attracted a large number of disciples."[13] After twelve years he was permitted to return to his native Lu and there he lived the rest of his life. During this closing period of his life he wrote voluminously, and, perhaps more important, gave great impetus to learning and education in the widest sense. The number of his wise sayings, especially in the field of rules for right conduct, no man knows.

To Confucius the essential condition of good government was that the ruler himself be upright and personally virtuous. He felt this to be the secret of the succes of the sage Kings of old. Law and

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[12] Ibid.; [13] Ibid., pp. 67- 68.

punishment are only secondary in value in his teachings. "People despotically governed and kept in order by punishments may avoid infraction of the law, but will lose their moral sense. People governed and kept in order by the inner law of self- control will retain their moral sense, and moreover become good."[14]

The Confucian idea of virtue is contained in the one word, or character, "jen." The word, difficult to translate into English, strongly suggests humanity in the sense of dealings between people. It is the virtue of the human heart that springs from sympathy, the context of its usage determining its more exact meaning, i.e. benevolence, charity, altruism, loving-kindness, or, in more general sense, simply goodness or virtue. When the great teacher was asked if there were any one maxim which should be acted upon throughout one's life, he used an interchangeable word in reply as he said, "Surely the maxim of charity is such: do not unto others what you would not they should do unto you." [15] This negative statement of the "Golden Rule" lacks only the positive to place it alongside the Golden Rule as expressed by Jesus.

Again and again Confucius closely approached the teachings of Jesus, and in so doing oftentimes used a third Chinese word characteristic of his own teaching, the word "Li," the original meaning of which is "ritual vessel." But early in his teaching, and more in later years, it came to mean the rites themselves, then conduct befitting one in all human intercourse, then the very state of mind of which the very

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[14] Ibid. , p. 70; [15] Ibid., pp.70 - 71.

best of human intercourse is the outcome. This state of mind is that of a sense of proportion and harmony, made a natural state of mind by strict discipline and use, which keeps check on human inborn tendencies to excess. It is in this way that, when asked the meaning of true goodness, Confucius replied, "The subdual of self, and reversion to one's natural sense of propriety.... That is true goodness."[16]

Rightly or wrongly, Confucius felt that the nature of man is basically good, or at lest inclined toward goodness. He conceded that the perfection of goodness was only to be found in saints and inspired sages on the earth, ~~and~~ who appear rarely. But he taught that the approach to the ideal can be accomplished by anyone who really sets his mind on virtue, "Who makes a sense of duty the groundwork of his character, blends with it a sense of harmonious proportion, manifests it in a spirit of unselfishness, and completes it by the addition of sincerity and truth." [17]

Though to some small extent the number of the adherents to Confucianism have dwindled under western influence, it still seems safe to say that the majority of China's 400 millions belong to the cult in some sense. Inspite of the growing rivalry of Taoism and Buddhism, Confucianism long ago became the accepted state cult. Taoism also is a state cult. Of the three, no one is free from adherents to one or both of the others.

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[16] Ibid.; [17] Ibid.

HEBRAISM

The key word in the life and literature of the Jews, or the Hebrews, is the TORAH. In its narrowest sense, often so used, the Torah denotes Divine revelation to Israel upon Mt.Sinai, through Moses. It is embodied in the five books of Moses. Accepted as a spiritual treasury committed to the keeping of the people after their deliverance from bondage. Torah was to be dutifully studied by every Hebrew. Every Hebrew was to live by its contents. He was to diligently teach them to his children by day and by night and during the ordinary daily tasks.[18]

"Since the Torah was to be the guide of conduct for all generations in every phase of life," declares a well-known Jewish author and professor, "it could not remain static... It was in fact a flowing stream whose waters were always refreshing."[19] It was kept so by the prophets of Israel, and, after their time, by the Rabbis. When, early in the second century A.D., the question arose as to what should be included in the Scriptures, it was agreed upon that upon the death of Haggai, Zechariah, and Malachi the Holy Spirit departed from Israel. Therefore the writings subsequent to that time could not have been inspired by the Holy Spirit and should not be included. Some of these, thereby excluded from the Jewish Canon, have survived as the Apocrypha, and are included in the canon of scriptures of the Roman Catholic Church.

But the development of the Torah commentaries went on under the hands of the Rabbis, who declared

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[18] HOLY BIBLE, Deuteronomy 6:7; [19] Champion, op. cit., p. 94.

that prophecy was taken from the Prophets and given to the wise. Said they, "There was a change of method, but not of principle."[20] It was never their purpose to repudiate the prophets but to expound them. They acted upon a sense of need to make the prophetic writings more understandable and effective, to apply them to current times in Godly, righteous, and sober lives. They sincerely felt that they were infusing the teachings of the prophets into the moral and religious character of the people. All this was brought sharply into focus with the destruction of the Temple in 70 A.D. and the fall of Jerusalem, at which time there fell upon the Rabbis the task of interpreting the Law and the Prophets in such way that the life prescribed in them could be lived in a foreign land. "This is the keynote of the vast compilation of material which receives the collective title of 'Talmud'."[21]

The Torah and the Talmud, then are companion volumes in the Hebrew religion, the former the basic one and the latter explanation and continuation of it. Commonly one hears of the Torah only. Oftentimes when the Torah only is mentioned it is used to mean both. For the Jew, as his ancestors before him, regards both as sacred writings.

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[20] Ibid., pp. 95,96; [21] Ibid., p. 96.

HINDUISM

The earliest Sanskrit texts known on India's soil are Rigvedic hymns, offered to atmospheric "gods" of thunderstorm, wind, rain, sun, moon, stars, to all the mysterious, uncontrollable forces of nature. Even when a more all- inclusive god as "Varuna" is mentioned he is not a ruler but a mere guardian of the undisturbed working of all of the cosmic forces.

In the second known Sanskrit period Brahman texts have added magical rites and sacrificial practices. Man no longer attains desire, however, in a round about way through the gods, nor feels humble and dependent toward them. The gods themselves are believed to be in need of the sacrifices and devotions of their devotees for strengthening to perform their own achievements. Here the fundamental belief is that man and everything on earth are inseparably connected with wider cosmic surroundings, and that man and all his actions, including his sacrifices, have a wider macrocosmic reaction. But only the master Brahman, master of the magical power which is Brahma, can consciously use and direct this law of cosmic interconnection.

The third Sanskrit period reveals the turn of man in his own thinking from macrocosm to microcosm. The essentially human capacity of thinking is now the driving force, the ATMAN, seen in cosmic connection. This "Atman" in man is the same as the driving force in all the rest of nature, "Part and Parcel of the universe."[22]

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[22] Ibid., p. 139

These three developments, finalized in the time of the Upanishads approximately 800 B.C., are the nutshell of Hindu leading concepts from its beginnings to our own day. All three have a definite connection with the imposing and ever-constant conditions of India's landscape. The quick growth and decay of every specific living form, in this tropical landscape is the vision underlying most of the later systematic thinking. Two fundamental doctrines grow out of them, maintained in all the popular forms of Hinduism today: reincarnation and caste.[23]

Reincarnation teaches that no form is undecayable , and that the very quickness of change and decay are forced upon man's simple observation as proof that life itself goes through many forms. As a seed is to ripen and become a fruit which falls into decay in order to become another life, so man also throws off one shape to take on another. And because of man's close identification with all the forms of nature he may take any form in nature; another animal, a plant, or another man-life. This concept has never allowed man to claim to be the master of the world, nor even the immediately surrounding part of the world. He is a part of it only.

The second doctrine, that of caste, is also a natural biological concept. As nature has assigned to each creature a biological form, function, and capacity, so also she has assigned tasks in a sort of natural division of labor. The only way one could legitimately rise from a lower class to a higher is by a re-birth into it. At first all castes were considered

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[23] Ibid., p. 139

of equal importance in the simple division of labor. However, in later usage, the Brahmins, the head of the system, the soldiers the arms, the tradespeople and agriculturists the body, and the servant-castes the feet were of decreasing importance reading down the scale. After social distinction had developed the lower classes opposed the strictness of this order, but no opposition succeeded.

The first traces of the anti- caste sentiment came through the anti - brahmanic religions of Buddhism and Jainism, about 500 B.C. These religions spoke the language of the people, and in so doing forced Brahminism, or Hinduism, to do so too. Similarly, changes were forced into the content of Brahminism. No longer is a lofty summum sought, and beside the Brahman and ATMAN, personal deities are added. One or the other of the all - embracing gods of Hinduism is a favorite, but is no longer proclaimed as the one and only. Concrete symbols of Siva and Vishnu take the shapes of part animal and part man, or part god and part man, various shapes. Idols are erected to meet the needs of the Hindu masses, rather than just the few higher castes.

In this wider capacity Hinduism spread. In its spread, development, and present-day teachings are both variations and contradictions of the original ideas. But a few basic ones have remained unchanged, though discussed from different viewpoints. They are: manifoldness in unity, the all-interwovenness of all beings, all forms, and all views; the transitoriness of all forms and shapes, conditions, and standards of life; a polarity of viewpoints to approach the naturally vague and neutral concepts lying between them

all; and the fundamental concept that nothing is lost, but every thought, word, and action will have its fruit and will return in a new and increased form for manifestation.[24]

ISLAM

"Islam," meaning "surrender," is the name given by Mohammed, or Muhammad, to the religion which he founded approximately 610 A.D. Much like Christianity, it undoubtedly came out of the knowledge and influence of both Christianity and its forerunner Judaism.

The aim of Mohammed, throughout early opposition, was the establishment of the religion of the one God, Allah. He was at first friendly toward and influenced by Christianity and Judaism, but oppositon from Judaism led to bitter hostility. Also, his increasing knowledge of Christianity led to his rejection of the ideas of divine sonship and the trinity. These ideas seemed to him inconsistent with his fundamental belief in the unity of God. Coming out of his knowledge of Christianity was his doctrine of the future life, the resurrection, and the final judgement, paradise for believers and hell for unbelievers. In his thought the criterion for judgement is man's conduct in this life.

The Quran, the sacred scriptures of Islam, contains the deliverances of Muhammad in matters of doctrine, morals, legal enactments, other matters of state, and even matters of private import. The creed is here expressed in short form: "There is no God but

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[24] Ibid., p. 148.

Allah, and Muhammad is His messenger."[25] In addition the Qu'ran sets forth that it is incumbent upon man to faithfully practice the four main duties of prayer, almsgiving, fasting, and pilgrimage. These four, with belief in the creed, are the five pillars of Islam. the four main duties require certain specified prayers at certain specified times, chief of which is the Friday prayer time with which there usually a sermon. Additional prayer is meritorious and need not be in public. The Moslem, or Mohammedan, faces toward Mecca at all times of prayinh, Mecca being the place of the birth of Mohammed and of the early beginnings of Islam.

The great Moslem fast is that of Ramadan. Eating is allowed only at night for a full month of the year. Every Moslem who can possibly do so is urged to make a pilgrimage to Mecca at this time preferably, but certainly once in a lifetime. Taking part in war against unbelievers has sometimes been included among the special duties, but this does not necessarily mean in actual combat.

Besides these main duties, Islam lays down many other duties for the guidance of its followers. These take various degrees of intensity depending upon the branch of Islam. But in all sects religious law covers the whole of life, and it has by no means lost its power. Islam has scarcely been affected by modern influences. And though the conception tends toward the formalistic, there is inner emphasis too. Certain mystical qualities, in some branches more than others, tend toward quietism, via a tendency, again, toward asceticism. Thus the term "surrender" is indeed implicit in Islam, indicating a faith to truly practice.

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[25] Ibid., p. 171.

JAINISM

Jainism maxims are summed up in the doctrine, "Non-injury to living beings is the highest religion." Further, "The essence of the conduct of the knower is that he does not injure anyone. One should know only this much, namely, that non-injury is religion."[26] It is said that the greatest gift that one can make to another is the gift of safety.

Jain ethics, as doctrine, is negative on the whole. One should not kill, tell lies, steal, be unchaste,or be over-greedy with reference to property. Jains are vegetarians, refusing, because to do so would necessitate injury to living creatures, to eat meat of any kind, eggs, honey, beer, sweets, wine, spirits. They confine their taste to "one-sensed" beings, or beings having only the sense of touch.[27] Some will not eat potatoes or any other underground food.

To them, beings, including plants, are classified according to senses - vegetation having one sense, other "beings" having both touch and taste; others an additional one of smell; others a fourth, adding that of eyesight; lastly the final group adds hearing. One-sensed beings only can be eaten with a minimum of injury.

One other way of classifying beings needs to be pointed out here. In this frame there are two classes, (1) embodied, and (2) liberated. The embodied state precedes the liberated state, the latter to be reached by the efforts of the individual. This can be done in the human life, and once obtained it is never lost.[28] It is reached by three means: right belief,

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[26] Ibid., p. 204, 205; [27] Ibid; [28] Ibid., p.206.

right knowledge, and right conduct. Of necessity, this being true, there must be a sort of reincarnation, more properly "re-birth." This teaching is different from the other reincarnation doctrines in that Jains believe that one passes directly from one life to another, dying from one, being born into another. We are souls combined in a very subtle way with matter. To injure is not the true nature of the soul. It is done by reason of unworthy passions. By ridding ourselves of all foreign element, including the passions, we reach a condition of knowledge, blissfullness, immortalit.

This in brief, is Jainism, a religion that existed long before the lifetime of the man who was called its founder, Mahavira. Tirthankara means "sanctified teacher," or literally "One who makes a means of crossing over." This refers to the crossing over of the ocean of recurring rebirths into the world. Mahavira was the twenty-fourth and last of the revered "Tirthankara," and,like the others, claimed to be omniscient. He lived during the sixth century B.C. and propounded his doctrines orally. Much later devoted followers of the "crossing over" way put his words into writing. His sect is one of the many in India, with some 1½ million adherents, largely wealthy and influential people.[29]

SHINTOISM

Shinto is the religion indigenous to the soil of Japan. It has been practiced by the Japanese

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[29] Ibid., 204.

throughout their history and we have only legend as to how it actually began. As a matter of fact legend has it that the religion itself is the source of Japan's beginnings as a nation.

Shinto is both a nature religion and a culture religion. Originally it was a "lower nature religion: -- in the first stage of religion (it) expresses itself in nature worship, fetishism, spiritism, ancestor worship, totemism, and the so- called primitive monotheism." In its later and present stage, Shinto as a nature religion is quite definitely polytheistic. Here it is full of mythology, with the divine councils in the arena of the Takamaggahara, or The Plain Of High Heaven. Out of the council of the myriads of gods came the heavenly grandson of the ancestral sungoddess, Amaterasu-Omikami, to rule over the Japanese Empire. The sungoddess said to her royal grandson, "The luxuriant land of reed plains is a country which our descendants are to inherit. Go therefore, our Imperial Grandson, and rule over it! And may our Imperial lineage continue unbroken and prosperous, co-eternal with the Heaven and the earth." [30]

When progress is made in the civilization of a nation it is sometimes true that religion develops into a cultural pattern . This is true of Shinto. Intellectual and ethical progress brought the religion from the idea of purity as that of purity of the body alone to that of an inner purity on a spiritual basis, hence beloved of the gods. The gods hate evil because it is impure, and love good because it is

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[30] Ibid., p. 225,226.

pure. Thus "To do good is to be pure; to do evil is to be impure."[31] The ethico-intellectualistic expression reaches its climax when a certain Saka, in a fourteenth-century pilgrimage to worship the ancestral goddess, writes in his diary: "Being pure in mind and body, our soul is united with the divine, and divinity in humanity thus realized there remains no desire unsatisfied."[32]

The idea that the emperor was always a descendant from the Imperial grandson persisted until the reign of the present Emperor, who, following the defeat of Japan in World War II, announced by public proclamation to the contrary. On the strength of this proclamation, and because of the inroads made already by Buddhism many Japanese now see their former national religion as little more than a system of ethics, so taught in public schools, and practiced largely by those who are co-adherents of both Shinto and Buddhism.

SIKHISM

The religion of the Sikhs arose with Nanak, a Hindu boy who was shocked by the complications of Hinduism and tyranny of caste. It is said that when the Hindu priest came to invest him with the sacred thread, a ceremony intended to initiate into his hereditary caste, he protested. Though a boy of nine he uttered a hymn of his own composition, in keeping with his many hymns of later years.[33]

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[31] Ibid., p. 229; [32] Ibid.; [33] Ibid., p. 246

Nanak was born in 1469 A.D. After his rejection of the sacred thread, and as he grew older, the young reformer's hatred of the caste system and the arrogance of the priesthood drove him toward the then new religion of Islam. The newer religion, however, did not long satisfy him. He wanted to escape from the bigotry and formality of both religions and find a way whereby ALL, of whatever caste or sex, might find salvation. His teachings were revolutionary, as compared with both of the older religions. He advised the eating of meat, family life for everyone, and equality of all human beings regardless of sex or caste. On the other hand negativism in his preaching includes injunctions against wine, drugs, tobacco, and intoxocants. His Sikhs, the word meaning "disciples," he bade to rise early, bathe in cold water, and take part in devotions. His main declaration was that there is forever but one God, and his only form of ritual was the repetition of God's name. In a general sense he appears to have accepted the Hindu cosmogeny, yet to him these deities were only vassals of the One God. [34]

Nanak became a traveling preacher, his message in his hymns. These he sang to the accompaniminstrel who traveled with him. When he died in 1538 he appointed a successor, who invented a new alphabet and wrote the new religion in the new language. The office of "Guru," or leader, became hereditary, each Guru successivley adding to practices and teachings. The sect grew in numbers, also, until in 1581 persecutions came, and with them a change of fortune.

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[34] Ibid., p. 247

These persecutions, inspired by the now fearful Hindus and Islam , led to the addition of warrior doctrines and status not in the teachings of the quietistic founder.

Like many religions Sikhism holds many likenesses to Christianity and undoubtedly was influenced by it. Most of all Nanak stressed the greatness of God, Whom he described with a concentrated passion. God is often described in Sikh teachings in negatives, as "He hath no form nor colour; He is not young, nor is He old; he hath no father nor mother." And more positively, "He is the friend of sinners,an Ocean of mercy,the Bountiful, Destroyer of sorrow, wise , generous, beautiful, happy, compassionate." [35]

Transmigration is taught, but also that transmigration may be broken by faith in the one true God, the creator,, unborn, self-existent. "By obeying Him man attaineth the gate of salvation."[36] Nanak's many hymns are full of such Caristian-like ideas of the trueness, oneness, and greatness of God.

Warlikeness resulting from persecution came to the point that war was regarded as holy, a concept not easily reconcilable with the peaceful attitudes of the founder. Also, as in most religions, formalities crept in which would have distressed the founder, yet the religion still has a distinctive spirituality, as seen in the spiritual quality of the large body of hymns and prayers.

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[35] Ibid., p. 250; [36] Ibid., p. 251.

TAOISM

"Tao" is a Chinese word meaning way, path, or road and is used metaphorically to indicate a line or principle of conduct. Confucius spoke of the doctrine which he preached as a way, but a school of quietists, the "Taoists", applied it peculiarly to themselves. One Lao Tzu is supposedly the founder of the resulting religion , but just who he was seems not to be clear. There are legends but no facts. He is generally believed to have lived about 604 B.C., which makes this religious sect one of the old ones in China.

Both the man and his teachings were quite negative, as "Cast off your holiness, rid yourself of wisdom, and the people will benefit an hundredfold. Discard benevolence and righteousness and the people will revert to the natural virtues....." [37] His distinction, however, is between what is conventional and artificial and that which is spontaneous and springs from the heart. He teaches that we should preserve our minds in a perfect state of balance, making no effort in any direction. For the ideal is simply to follow nature, taking the line of least resistance.

This is the line of good government too. The good ruler will let things take their natural course, without prying or meddling. War and armies are bad, for evil should not be resisted, and wars, weapons, and armies only breed more evils and suffering.

The history of Taoism is one of progressive

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[37] Ibid., p. 273.

degeneration. At first a sincere and purely philosophical attempt to understand the riddle of the universe, it was gradually infiltrated with magic, then became a receptacle for a crude superstition as well as dangerous negativism. A vague metaphysical power known as "The Original First Principle," was sometimes worshipped as the supreme being. A huge canon was gradually formed, but has no literary value. Yet its influence upon Chinese literature and art was quite great, in that it supplied just the right elements of mystery, romance, and color previously lacking therein, and gave rise to much that stimulated the imagination of poets and painters.[38]

The number of Taoists is hard to approximate. There are unknown numbers of those who worhip in Taoist temples as a sort of side-line for Buddhism or Confucianism or both. But it is comparatively small.

ZOROASTRIANISM

The central idea of Zoroastor's religion, founded about the turn of the sixth and fifth century B.C., is the individuality of man and his responsibility to the universe. Before Zoroaster appeared on the scene man was only a cell in the family unit, the larger national life, and the world, and counted for little as an individual. The prophet boldly broke with the religions of his time and declared that civilization itself depended upon man's decisions as an individual. Everybody has to choose for himself whether to allign with the good or the evil . Life is

[38] Ibid., p. 276

a perpetual struggle between good and evil, nothing more. Even God is a duality, the Good God and the evil Antitheos. God, called Ahura Mazda, turned His beneficent Spirit upon the earth. He created all that is good, and conversely all that is evil is the work of the antitheos, so evil that Zoroaster refused to give him a name. His worldly aspect, however, is Ariman, or Ahriman, or evil spirit. There is a constant struggle going on between the equally powerful duality,and this duality exists everywhere. The simple formula for the lives of men is,therefore, to do good and leave off evil, to worship Ahura Mazda, and to pay respects to fire, as the personalized symbol of God's righteousness. One must be generous to the poor, succor all beings in distress (man and animal alike), live actively, cleanly, industriously, marry and rear a family. All this on a basically negative philosophy!

Zoroaster exhibits a sense of urgency in that he teaches that the end of the world is near (in his own day.) An integral part of later teachings is the resurrection, but there is no record of this in the founder's own works. We have only a small body of literature, at least by Zoroaster himself, a few poems.

There is little left of Zoroastrianism in Persia the land of its beginnings, only some 10 000 in two remote communities. But some 115 000, descendants of certain refugees, live in India, chiefly in Bombay. Few people rival these in generosity and charity, their standard of morality is high, and they are highly respected by Indians and Europeans alike.[39]

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[39] Ibid., p. 296.

PART II

ARRANGEMENT OF MATERIAL BY COUNTRIES AND AREAS AS DEEMED PERTINENT TO OUR PRESENT PURPOSES

AFRICA

Missions of Christianity, entering Africa before and concurrently with civilization, have had great success in many areas. So much so that if our forces should be stationed in areas of present unrest, for example, they would find great Christian influence among the common people. But more widespread is the nature worship and fetishism combination indigenous to so much of the "dark continent." This worship takes many forms - worship of the elements, of any one of the natural phenomena, of sacred trees, stumps, roots, animals, or what have you. Because there are large areas still unaffected by Christianity and other large areas affected by certain of the oriental cults we may well approach the study of Africa by limited areas thereof.

In North Africa Islam, another name for Mohammedanism, is found. Its founder was a monotheist, so much so that he refused to accept the idea of a Trinity, or of the divine Sonship. However other doctrines of the Christian faith are prominent in his teachings: resurrection, final judgement, paradise for the good Islam and hell for the unbeliever, prayer, fasting, almsgiving. Self - surrender is implicit in the word "Islam," and in the teachings of Christianity. In both religions definite ethical rules or principles are provided and the adherent expected to live by them. In Islam, mystical qualities tend toward asceticism, especially in some groups.

In South Africa the most prominent religion is Hinduism. The fundamental belief is that man is subject

to all the atmospheric gods of thunder, rain, sun, moon, stars, wind, storm, etc. ad infinitum; that man and everything on earth are inseparably connected with the wider cosmic surroundings and every action of man has a wider cosmic reaction; and that the essential human capacity for thinking, his driving force, is the same as the driving force of all the rest of nature. This is the triune nutshell of all the fundamental ideas of Hinduism in our day. It can be easily seen that the nature worship in Hinduism fits rather well with the less-refined but just as definite nature worship indigenous to the African tribes.

Reincarnation comes naturally out of the basic teachings of Hinduism that no form is undecayable, that change and decay are too rapid for life to be the only one, and that caste is a natural division of labor that can never, or should never, be changed. This would seem to have been a welcome addition to the nature worship which Hinduism found already there.

Other areas of Africa are either largely Christian or largely pagan as described above in connection with nature worship.

ARABIA

Arabia is almost entirely Islamic . See treatment of Islam under the heading AFRICA, in the paragraph on North Africa, above.

THE BALKANS

The area of the Balkans , too, is almost all Islamic, but with some success in Christianity. See AFRICA, paragraph on North Africa, above.

BURMA

Apart from some Christian influence Burma is a stronghold of Buddhism. The founder, a Hindu Prince of India, broke with Hinduism largely on the basis of the doctrine, "Do good, perform the sacrifices, observe, the rites, and you will be re-born," as quoted above, page 3. To Hinduism this was the Ultimate, Karma. But Buddha, at the point of his "enlightenment," declared that no existence could be entirely happy because of the fact of pain in all its forms. To realize this is the first, or first "Truth," of Buddhism. The three other truths, or steps toward enlightenment are: the truth that pain has ascertainable cause, the truth that when the cause (clinging to,or desire for existence itself) is known pain can be made to cease, (by moral training and the practice of absolute concentration), and the truth of the noble eight-fold way. The noble eightfold way that leads to cessation of pain, or the ultimate enlightenment, consists of: right view, right intention, right speech, right action, right livlihood, right effort, right mindfulness, and right concentration. All this comprises the reason why our troops might be astounded at the number of monasteries and nunneries found in Buddhist countries. They are set up that those who earnestly desire to do so may concentrate their way into Nirvana, the perfect release, the ultimate enlightenment, cessation of pain.

Morality in Buddhism is important, and in some ways parallels that in Christianity. It is an INNER morality first and foremost, for the true path of the ascetic is not merely the wearing of the robes, but the putting aside of evil feelings, desires, and views. In

more positive vein the monk was to seek the salvation of all others by preaching, teaching, and example. The moral value of his acts was shown to depend upon his motives. The standard of ethical action was, and is, raised high by the teaching of universal compassion, non- injury to all creatures, and forgiveness of all enemies.

CEYLON

Two great religions are strong in Ceylon, both treated in discussions above as follows:

Buddhism: BURMA, above.

Hinduism: AFRICA, above, paragraph on South Africa.

CHINA

Confucianism has long been the chief religion in China, and originated there. Little is known about how the cults fare under the communist regime, but by its very nature it might be expected to look upon any religion as a rival, hence might treat it with contempt or even persecution. However, until the time of the communist rise to power, at least, Confucianism held its place of leadership against all competition, even a strong Christianity.

To Confucius the secret of the sage and highly successful kings of old was that the ruler himself be personally upright and virtuous, for when people are despotically governed and kept in order by punishment and threat of punishment they may avoid infraction of the law but will lose their moral sense. On the other hand if they are virtuously governed and kept in order by the inner law of self- control they will retain their

moral sense, and moreover will become good.

The main teaching of Confucius may be summed up in the one word "jen," meaning, roughly, humanity in man's dealings with man. It is the virtue of the human heart that springs from sympathy with others, and its exact meaning is dependent upon its usage, as benevolence, charity, altruism, loving-kindness, or, in more general terms, simply goodness or virtue. In this vein Confucius uses an interchangeable word but expresses the same thing when he replies to the question by a disciple as to whether there is any one maxim to the use of which one should give his lifetime. "Surely," said the great teacher, "the maxim of charity is such: do not unto others what you would not that they should do unto you."[40] Here we have a negative form of the now familiar golden rule, expressed positively by Jesus.

Confucius taught that though few people on this earth attain perfection, anyone could approach closely to it, for all men are inherently good or inclined toward goodness. It is necessary only that one sincerely make virtue a sense of duty basic in his character, in action blend it with a sense of harmonious proportions, manifest it in a spirit of unselfishness, and complete it by the addition of sincerity and truth!

Confucianism shares the devotion of millions of Chinese hearts with Taoims, pronounced "Dowism." The beliefs of Taoism sound queer to westerners because its chief cornerstone is the doctrine of "not-doing,"

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[40] Ibid., p. 70.

chief cornerstone is the doctrin of "not doing," of inactivity, on the grounds that man defeats himself by toiling and striving. Its ethics are quietistic - gentleness overcomes force, weakness defeats strength. But it takes on a positive quality in the teaching that evil is overcome by good. The word "Tao" means "way" referring, in this instance, to the religion of the way.

Often overlooked, but probably worth consideration here is a nameless religion vaguely called "The religion of the masses," in China. It is a conglomeration of nature-worship, ancestor-worship, and multiple-spirit worship. In places it has been greatly influenced by the religions discussed above, some of them or all of them. It even has some elements of Christian doctrine in it, brought into it as additions rather than change. Added to all the above is veneration of Confucius, and the practice of various forms of divination. Adherents, if questioned, probably would call themselves adherents of Confucianism, Buddhism, and any one or all of the other oriental religions, for theirs is a religion freely adapted to the impulses of individuals among the "masses."

Buddhism and Islam are strong in China also. For discussion of these, see BURMA and AFRICA respectively, the latter under the paragraph , North Africa.

INDIA

India, like China, is a land of many religions. In addition to Christianity, now a strong and growing movement, five of the eastern religions are found in varying degrees of prominence. Of these, Hinduism is discussed above under AFRICA, paragraph on South Africa.

Sikhism is next in size and importance in India, where it had its beginnings. It is one of the great religions that never made converts outside the land of its birth. It was founded by Nanak, a Hindu boy, who, while at the age of nine is known to have written hymns in keeping with the religion which he later founded. As a young reformer he desired to blend the better parts of Hinduism and Mohammedanism, and to find a way thereby by which All might find salvation regardless of sex or caste. He rebelled at the Hindu caste system, and, despairing of his original aim through blending of the old religions, set out to find a simpler way by means of quietistic attitude , freer social life, purer ethical code, and a more single-hearted devotion to the one true God. Borrowing some of the monotheistic fervor of Islam, he set up a revolutionary ethical system sharply contrasting with the old religions.. He advised the eating of meat, family life for everyone, and equality of all human beings.. He bade his Sikhs, disciples, to rise early and bathe in cold water, then take part in devotions. He declared that there is only one true God, and his only ritual was the repetition of the beloved Name.

Like many religions, Sikhism holds similarities toward Christianity,in its modern practices as well as in its early teachings. Nanak, as has been seen, stressed the oneness and greatness of God, whom he described with a concentrated passion. Sometimes his descriptions were by negation, as that God has no colour nor outline, is not old nor yet is He young, etc. At other times, more positively, he described Him as the Friend of sinners, an Ocean of mercy, the Bountiful, the Destroyer of sorrow, the Wise, generous, beautiful,

happy, compassionate, etc. His devotion and sincerity could well serve as example to the Christianity which he could not accept because it seemed to contradict his firm belief that God is only ONE being.

Jain doctrines can be summed up in the maxim: "Non- injury to living beings is the highest religion," quoted and documented earlier in this paper. It is said that the greatest gift that one can make to another is the gift of safety. This doctrine is taken to the point that Jains are permitted to eat nothing that has more than one of the senses, under their system this being strictly plant life. This seems to be the only significant thing about the religion in India today that would seem strange to Americans, and its logic is that since they desire to do no harm to any living being, of which plants are part, in order to eat they will eat only that which they can eat and still do the barest minimum of harm.

The ethics of Jainism are similar to the well-known ten commandments of Judaism. One should not kill, steal, lie, be unchaste, or be over-greedy for possession of property.

In India there are about 125 000 Zoroastrians, far more than the ten thousand or so now in Persia where the religion was founded. The central idea is the individuality of man and his responsibility to the universe. Before Zoroaster man was only a cell in the family, and in the larger family, the nation. He counted very little as an entity. The prophet boldly broke with the religions of his time and declared that the very civilization depended upon the individual and his decisions. Each individual must make the inner choice for the good or evil side in the constant

struggle between good and evil forces. Life itself is nothing more than this constant struggle. Even God is a duality, the good God and the anti-Theos, both sides equally powerful, constantly struggling. This duality exists everywhere, and the simple resulting theory is that man should join the good side always and shun the bad. He should worship the good God, Ahura Mazda, and pay respects to fire, the personalized symbol of God's righteousness.

INDO-CHINA

In addition to a good foothold by Christianity, Buddhism is strong here. See BURMA section, above.

JAPAN

For discussion of Buddhism, strongest religion in Japan, see BURMA section above.

Also strong in Japan, but increasingly a system of ethics more than of religion, is Shintoism. Indigenous to Japan, centering around worship of the emperor as descendant of the sun-goddess it quite naturally expanded to include ancestor worship. When, following Japan's defeat in World War II, the Emperor declared by public proclamation that he is not descended from any god or goddess, emperor worship was mostly dropped. It seems quite probable that with the growing power of the war machine the people had long suspected it anyway. At any rate, Shinto is practiced, but largely as an ethical system in connection with Buddhism, many claiming allegiance to both. It is taught in schools, largely as such.

Originally the Shinto idea was an idea of purity as physical purity only. It progressed under intellectio - religio influence to the higher thought

of purity as an inner thing, beloved of the gods. The gods hate evil because it is impure and love good because it is pure. Thus it is that for the human being to do good is to be pure, to do evil is to be evil or impure. Being pure in mind and body brings the soul into union with the divine, and divinity thus realized in humanity there remains no desire unsatisfied. This is the ultimate goal.

In Japan Christian missions have advanced quite slowly. But it is there, even if oftentimes mingled with some of the old practices of the oriental religions. Those who truly experience the Christian way are staunch Christians, willing to suffer persecution if necessary, and trying hard to win their own kinsmen. The leaven will spread, and even now many of our American people have confirmed its sweet influence in deep friendships among the Japanese people.

KOREA

Christianity is strong in South Korea, as indeed it was in all of Korea before communists took over the north. Our missionaries predict that when the iron curtain is lifted from the north we shall find the Church still strong in the hearts of the people. At any rate, many American service men will long bear witness to the Christian influence among the Koreans as we found it.

Buddhism is strong in Korea, as well as a sort of religion of the masses as described under CHIAN above. For discussion of Buddhism, See BURMA, above.

MALAYA

Christianity is influential. The significant oriental religion there is Islam, described in AFRICA, above, paragraph on North Africa.

MANCHURIA

Confucianism, discussed in the CHINA section, above, is strong here. So, also, is Taoism, found in the same section.

MONGOLIA

Buddhism is the only significant religion, for discussion of which see BURMA, above.

RUSSIA

In Asiatic Russia, Islam strong. See AFRICA, above. In Russian Kalmucks, Buddhism is quite strong. See BURMA section ,above.

AFGHANISTAN, EAST INDIA ISLANDS, IRAQ, TURKEY, SYRIA, SOMALILAND, AND SYRIA

Islam is almost the only religion in these areas. See AFRICA section, above.

SOUTH AMERICA

Here Christianity is quite strong, predominantly Roman Catholic. But much of the "nameless" pagan wor - ship still exists.

PART III

RAMIFICATIONS PERTINENT TO MILITARY OCCUPATION OR OPERATIONS IN OTHER LANDS

Even a casual reading of the above study would certainly seem to prove the old adage that man is "Incurably religious." But it would also tend to show that man's definition of religion may vary, does vary, unbelievably. To one group religion is quietness, to another it is almost feverish activity. To one group it is war, to another peace. To one, the seeking of the welfare of self only; to another life's best religious awards are to those who seek the welfare of others far above their own.

Naturally with the varying ideas of religion one finds parallel ideas of the supreme Being. Indeed some, as in Buddhism, some admit no particular Being above all others, but only a sort of condition to be sought as the highest aim. To others an ordinary, and even ugly, stick or stone or tree or stump is a god to be feared and either loved or hated, but certainly to be worshipped. The Divine Object of worship progresses upward on the scale of human experience to awareness of the one true God worshipped by millions of others aside from the Judeo-Christian peoples.

Also, it must be noted that ethical and moral teachings vary greatly. One individual, out of sheer devotion to his god, might cheerfully slip a knife between the ribs of one of any opposing faith; another literally "Wouldn't hurt a fly." Varying characteristics of national law evolve from varying ethical and moral concepts derived from religion. Social practices, customs, manners likewise, so that while in our own society it is terrible manners to burp in the presence

of even a close friend, in others it is a very complimentary way of saying, "Gee, that was a wonderful meal!" The larger the burp, the more the meal was enjoyed. On the other hand some religions have little to do with ethics or morals, so that one can be a sincere devotee of the popular religion without any curb on passions or desires, as nature worship and, to some extent, Taoism.

But what, specifically, need we note that might aid the personnel of our armed forces in other lands? Once again we "run through" the areas of the world with the above question in mind with religious reference.

In Northern Africa, Arabia, The Balkans, India, Malaya, Asiatic Russia, and a rather large area consisting of Afghanistan, East India Islands, Iraq, Turkey, Syria, Somaliland, and Syria the predominant religion is Islam, or Mohammedanism. It is a monotheistic religion with firm beliefs little affected by modern movements of any kind. Ethical conduct is quite important in it, and important to us through it. The good Islam seeks to do good, and his ideas of good are rather parallel with those of Judaism and Christianity. It is significant that if he fights it is a fight against those things that threaten his religion as identified with life. Hence he may be expected to remain a valuable ally against communism. The Christian might well be looked upon as a natural friend, and affinity between the two religions is such that our people might well cultivate this type of relationship through Moslem religious leaders.

In South Africa, and in Ceylon in India, the prevailing religion is Hinduism. The fundamental thing for Americans to remember here is that the forces of nature are very mysterious, though we explain them in terms of the divine Being. Hinduism feels that the driving force within man is identical with the driving force within all of nature, which is not too far from the Judeo - Christian conception after all. One does not have to accept the concept of re-incarnation, so real to the Hindus, in order to be friends with them and to influence them. Nor yet the caste system for that is in process of evolvement into something higher and better under government pressure. So, whether in India or in Africa, the Hindu can be our friend through the deliberate and sincere study of his religion and the attempt to implement it for him.

Burma is Christian and Buddhist, predominantly the latter of course. In China, Ceylon, Korea, Mongolia, and Russian Kalmucks also this largest of all the religions of the world is quite strong. Perhaps one of the chief reasons for its popularity is its emphasis upon inactivity and meditations. This, at the same time, makes it of little importance in the field of ethics. It must be said, however, that its emphais indirectly influences activity in that all things are decided within the heart and/ or the mind. Thus the inner life results in the outer life in all phases. This knowledge can well serve as opening wedge and beginning point for any and all relations however small or large with Buddhists. It adds great emphasis to the American policy of respect toward shrines, buildings, and gatherings used for the practice and propagation of religion. The American who desecrates sacred objects would seem to the Buddhist to be a deadly enemy indeed.

Confucianism seems to be of importance only in China, land of its birth, and in kindred Manchuria. Unless perverted in our own time by the communists, the proverbs of Confucius, globally famous, are very dear to the hearts of all Chinese, whether they claim allegiance to Confucianism as a religion or to any one or many or all of the other oriental religions. Even Christian people, as well as the Jews, find his sayings agelessly useful and beautiful. Herein lies much of the value of knowing Confucianism. There can be nothing hypocritical about the deliberate use of his proverbs, and such use would most certainly be influential in talks, meditations, or activities in any degree of togetherness with Chinese or Manchurian people. Also important to us is the teaching of Confucius on good government, directly opposed to the concepts and practices of communism. These teachings strongly encourage good government in the sense of benevolence and of exemplary morality and ethics in the ruler himself.

China and Manchuria again seem to be the only significant homes for Taoism, or "Dowism." Its ethics are characterized by gentleness as able to overcome force, weakness strength. Its positive quality is that evil is overcome only by good. Its emphasis upon its central doctrine of quietism, or "not doing," is a good point to know and to build upon in relations with the Taosists, if not to emulate!

India is chiefly the home of Sikhism, Jainism, and Zoroaster. In Sikhism there is MUCH likeness to Christianity as a religion that affects life in much the same way. Herein is our clue to good relationships with them. In Jainism the tie is the emphasis upon respect for life, even to the extreme found in it. If Americans do not go to such extremes, still we do hold

similar concepts. So also Zoroastrianism, smallest of the organized religions has one important tie with us, namely the concept of the importance of the individual. Also we have long been aware of the constant struggle between good and evil, and our churches have long taught that the individual finds his highest fulfilment in sincere, heart- propelled allignment with the good.

CONCLUSION

It would seem that the peoples of the earth are not so far apart as may have long been supposed. At least we can conclude that, on the basis of the almost inconceivale part that religion plays in the lives of men and nations,we are foolish indeed to ignore this field in human relations. We have made a start, perhaps to some extent unwittingly, in our determination to respect the shrines, places of worship, and religious practices even of conquered peoples. We can go much further in winning their good will and active cooperation, even in making individual and national friendships through such studies as this.

It remains to carry this and similar studies further, to probe more deeply into the amazing possibilities that begin to be felt when one seeks to understand his fellowman. Further, results of actively making use of such understanding remain to be seen.

APPENDIX
TABLE OF DISTRIBUTION OF THE ELEVEN LIVING
RELIGIONS BY NATIONS AND AREAS OF THE WORLD

RELIGION	DATE OF ORIGIN	NO. OF ADHERENTS	DISTRIBUTION
BUDDHISM	6th Cent B.C.	520 000 000	Ceylon, Burma, Thailand, Indo-China; China, Korea, Japan, Mongolia, Kalmucks, Russia
CHRISTIANITY	A.D. 30	500 000 000	Europe, China, India, Burma, Malaya, Netherlands East Indies, Palestine, Transjordania, Phillipine Is., Syria and Lebanon, Thailand, Turkey, Libya, French North Africa, Morocco, Egypt, Sudan, British West Africa, French West Africa, French Equatorial Africa, Congo, Italian East Africa, Abyssinia, British East Africa, Portugese Africa, Madagascar, North and South America, Brazil, Britain, Korea, Japan, and Many other Island territories.
CONFUCIANISM	6th Cent B.C.	400 000 000	China, Korea, and Manchuria
HEBRAISM	Exodus from Egypt & Giving of the Law at Mt. Sinai 13th Cen B.C.	16 000 000 at outbreak of WWII	Europe, United States Israel, and scattered.

RELIGION	DATE OF ORIGIN	NO. OF ADHERENTS	DISTRIBUTION
HINDUISM	3000 B.C.	300 000 000	India, Ceylon, Bali, Siam, & South Africa
ISLAM	622 A.D.	300 000 000	Arabia; North Africa, fr Morrocco to Egypt and Southward almost to Equator, still spread'g, Somaliland and the East Coast of Africa; Palestine, Syria, Turkey, Iraq, Persia, Afghanistan; India, partic. North-west provinces and Eastern Bengal; Malay States, Easte Indian Is. Parts of China, Asiatic Russia, and the Balkans.
JAINISM	Prehistoric, revised in 6th Cent. B.C.	1,450,000	India: Bombay, Gujarat, Kathiawar, Sind, Marwar, Rajputana, Punjab, United Provinces, Bengal, Central and South India
SHINTOISM	Prehistoric	17 000 000, in 1939	Japan
SIKHISM	15th Cent. A.D.	5,700,000	India, Chiefly the Punjab
TAOISM	6th Cent. B.C.	Impossible to estimate	China, Korea, and Manchuria
ZOROASTRIANISM	6th Cent B.C.	125 000	India (Bombay, Surat, Navsari, Karachi, Poona, Broach); there still are a few thousand in Persia.

NOTE: This table was compiled from a similar table in Champion, op. cit., page xix and supplemental information from personal knowledge and references quoted above.

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The Chaplain and Civil Affairs

Summary

"The Chaplain and Civil Affairs" is a brief orientation on the major religions of the world. The religions included are Buddhism, Christianity, Confucianism, Judaism, Hinduism, Islam, Jainism, Shintoism, Sikhism, Taoism, and Zoroastrianism.

Part I, entitled "Background of the Living Religions," deals with the present status of each religion as well as with it's background. It names the originator and tells where and when he lived. Factors that influenced the originator are mentioned and his primary concepts are described. Changes that have occured in belief or practice are stated along with the current emphasis of each faith.

In some instances the writer attempts to show the effect the religion has on the ethics, morality, and government of it's adherents.

Occassionally, parallels are drawn between Christianity and the faith being discussed, more or less indicating that the two are not so far apart after all.

Part II, is an arrangement of the material in Part I by countries and areas of the world. It contains no additional information about the religions.

Part III, calls attention to the variety of ideas, morality, and objects of worship that exist among religions and yet points to some similarities among them. It attempts to show that a soldier's understanding of the values and beliefs of another religion will help him in finding friendship with the adherents of that religion. At least it should help him in avoiding offenses he might otherwise commit unintentionally.

The appendix is a handy reference chart of the geographical distribution of religions. At a glance one can determine which religions have a significant number of adherents in a specific country.